and distaff for spinning thread, and a number of metal kettles for dyeing the finished cloth a simple brown or blue. In the villages women do a certain amount of embroidery, for example, two flowered designs on a loosely-woven piece of cloth which can be cut out and stitched together to form a woman's cap, and of knitting, such as stockings in crudely dyed black and white yarn. Small, buff pottery jugs are fashioned without the wheel and daubed with designs in a red slip. There is a great deal of woodcarving, such as ladles, combs, bowls, cigarette-holders, and walking-sticks, some of which find their way out of the area to Erbil and even Baghdad. Save for a few pieces of carving, however, almost none of these products ever reach a larger market than that of Rowanduz and bring only the smallest prices throughout the district. Women offer them for sale to the merchants in the hope of realizing a few coppers with which to buy trinkets, and none of these transactions, compared with agricultural or dairy produce, has great importance, either for merchant or for villager.

The collection of faggots and production of charcoal for winter fuel are important services performed by the villagers for the larger towns of the district. In the summer, blocks of mountain snow are in great demand in the town of Rowanduz, particularly for chilling drinks such as sherbet or mastaw (a mixture of curdled milk, mast, and water, aw, drunk from a wooden bowl by means of a cumbersome wooden ladle), as well as large quantities of oak and willow branches which are constructed into summer arbors

is an event which always attracts a number of spectators. 326
The blacksmiths also forge a few crude agricultural tools [231]
and do a certain amount of repair work. There is extensive
scavenging of iron, and the blacksmith's establishment con-
tains a huge number of odds and ends which might some day
find a customer. Hinges and nails, for example, are pur- [414]
chased by builders and householders. Tinsmiths exercise 326
considerable importance in domestic economy in the fabrica- 415
tion and, particularly, the repair of cooking utensils, and
their workshops in the bazar are daily sought by a large
number of persons, not only from the town, but from the
district at large. The poorly-made metal pots and pans
are always in need of repair, and the tinsmith, much more
so than many of his fellows, has an extremely brisk trade.
One important specialty is the repair of cracked or broken 323
porcelain dishes. Large platters, imported long ago from 415
abroad and used in serving food, are precious family heir-
looms and handed down from generation to generation. A
crack is repaired by drilling a series of tiny holes through
the dish on either side of the break and fastening them
together with metal cleats. One of the dearest possessions 415
of a housewife is her samovar for brewing tea, and those 326
of the wealthier families, of etched brass or pewter,
were brought in by trade from Russia or Iran many years
ago and inherited through the family. The tinsmiths
manufacture a bright, but poorly soldered, tea-urn of
sheet tin which is in great demand among the poorer
villagers. A villager carrying one of these home from 415

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Fig. 46. Left: measuring rod (E. 2272) used in dress-making (Cf. p. 82). Centre: spindle (E. 2246). The raw wool is wound round the woman's left arm. Right: flat wooden stick (E. 2250), round which folded material is wound and boiled to get pleated. (Cf. fig. 45).

DOMESTIC INDUSTRY

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A62
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B23

Domestic industry is only found within one of the four environments, the humble village milieu. There it comprises spinning, weaving and the production of clay vessels.

Spinning was the occupation of the humble peasant woman when not engaged on other domestic tasks. In Tawella the women even span during their long walk to and from the orchads.

Spinning is done on a spindle, *dêl*, (E. 2246) a round stick about 0.30 m. in length, the upper end of which carries the disc-shaped spindlewhorl of about 0.033 m. in diameter. The raw wool from sheep and goats is wound round the woman's left underarm. The spun thread, which is not dyed but used in its natural colours, that is to say black-brown, yellow-brown or white, the women plait into harvest ropes. Whilst making the rope the woman sits on the ground with outstretched legs, the big toe of the one foot being used to secure the one end of the rope.

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Large quantities of yarn are supplied to the weavers, female and male, in the village, the coarser quality undyed (yarn sample, E. 2252) intended for smooth-woven rugs, the finer quality undyed white or dyed brown or grey (yarn sample, E. 2247) intended for material for men's clothes. The

Fig. 45. Material folded round a stick is boiled in a pot. (Cf. fig. 40). Sargalu.
Fig. 46. When plaiting a rope the foot is used both by men and women. Balikha.

be done by either men or women. On the other hand I only saw men weaving sacks (Mirza Rustam). After the material of narrow widths has been woven in suitable lengths for jackets (8 yds.) and trousers (12 yds.), respectively, it is "pleated". The narrow piece of material is folded to a third or quarter of its width, wound around a flat wooden stick (E. 2250), 0.35 m. long, and secured by a stitch or so. The wound material is then boiled in a pot for a few minutes, unwound from the stick and stretched out to dry in its folded state. After this the material is permanently pleated with two or three sharp pleats in each cloth breadth (cf. fig. 40).

The production of clay vessels. There are both glazed and unglazed red clay vessels. The glazed type are sold in the *sûq* of the bigger provincial towns where the women buy them for storing various things, including butter.

The unglazed vessel (E. 2259) is used to fetch water from wells and basins and for putting drinking water into shady spots in the courtyard to keep cool. These unglazed vessels are produced of local clay in the villages. They are not made by the individual woman for her own use, but by a *pir* of specially expert women working together with a view to sale. The jars, which are more or less bottle-shaped are built up of clay coils without the aid of a potter's wheel[57]. They are then polished inside and out, fitted on the side with a bent handle between the body and neck, and decorated with a curved rim affixed to the body opposite the handle. It is then further embellished by stick impressions on the rim and an engraved longitudinal groove on the outer side of the handle. When the jars that

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Fig. 47. Left: bottle shaped jar with handle (E. 2259). Tepsawa.
Right: milk container made of a whit tanned kid skin (E. 2258). Bekhia.

323 When the jars that I had an opportunity to watch being modelled wet formed, they were dried in the sun where they assumed a greyish tint; thereafter about ten at a time arranged in a pile, a larger jar being placed on its side in the middle. The others, placed in a circle, lean up against this. This pile, resting on the ground out of doors some distance from the house, is then covered by a mound formed of flat briquettes made of cattle dung kneaded with straw and dried on the walls of the house. Firing lasts three hours, after which the jars are placed on one of the flat roofs of the house to cool. The colour of the finished jars is reddish-brown with black traces of the fire (cf. E. 2259, bottle-shaped, 1.385 m. high).

Under the production of clay vessels must also be reckoned the making of the rectangular type of large grain silos or decorated with rims. These are of dried clay, neither fired nor glazed, to be found in the store rooms in villages.